

THE CHRISTIAN CENTURY

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Number 27

**Is Religion About to Die?
Who is a Christian?**

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

JULY 6, 1916

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Is Religion About to Die?

WHAT IS HAPPENING TO RELIGION? IS IT ABOUT TO PERISH?

The prophets who have predicted the death of the church have been a long procession. The European war had gone on but a few months when reputable magazines began printing articles proclaiming the death of the church and the death of socialism. Both are still with us. If the war has done anything to religion, it has made it more universal than ever before. From the trenches of Europe come stories of men reading the New Testament and giving their hearts to God.

A quarter of a century ago, men thought the new science would end the reign of religion. It seemed to them that religion was a mythical explanation of life to be superseded by exact knowledge. Soon Huxley differed from Darwin in his attempt to account for the human soul entirely by evolution. Now a galaxy of great names in science stands also for a faith in God.

♦ ♦

It was thought, by the fearful, that the higher criticism was about to destroy the Bible. The ark of God was being steadied by terrified souls who unwittingly betrayed a kind of unbelief in their fear. After a quarter of a century of higher criticism, the Bible is more read than ever, and more universally used and respected. Historical study of the Bible has not taken away its religious usefulness.

The latest method of proving that religion is about to die is by means of statistics. One popular magazine points out that New York churches are going backward, and then draws the conclusion that the whole country will follow in the wake of its metropolis. Others show that the percentage of gain in the churches is slackening, though it is still greater than the gain of population. The death of rural churches is adduced as an evidence of old age and death for the church. All of these appeals to statistics refuse to face all the facts. It is still true that church membership grows in excess of the population. Until it lags behind the growth of population, statistics will have a hard time proving the death of religion.

♦ ♦

The religious nature of man, now as always, finds expression in a variety of ways.

The existence of all our American "isms" shows a deep interest in religion which needs only wise direction to be a great positive force for good. The man who would amputate religion from his life would feel like a one-armed man, a cripple. Perhaps nearly every person in America shows some kind of religious interest.

Our secret societies, of which there are a great variety, are able to exist chiefly by reason of their religious features. Demanding a faith in God, having a Bible on the altar, opening and closing meetings with prayer, passing resolutions showing faith in the immortality of dead brothers, are but a few of their religious activities.

Religion is deeply imbedded in the social movement. A majority of social workers are church members. Most

of them have a religious attitude toward the world. They are the missionary heroes of the home land.

The great reforms live by religious idealism. When the saloon dies it will have as its epitaph, "Here lies John Barleycorn, slain by the Christian Voter."

Nor are we to find in the great world war anything but cause for optimism. Never before have nations sought so ardently for excuse and justification. Never has the Christian conscience acted against barbarism so certainly. The worst of all the wars may be the Armageddon of war.

♦ ♦

The church is not to be described as a dying institution. We test life by activity. The savage prods the dead lion to prove his demise. If the lion comes up with a roar, he is not dead.

The missionary movement is of itself sufficient to prove the vitality and power of the church. There is nothing comparable with it, this side of the apostolic age. The student volunteers from our best young life, the millions of dollars from the consecrated pocket-books of humble Christians, the statesmanlike plans, the wonderful spirit of the movement, all proclaim loudly that Christianity is but just come of age. Its manhood and ripened maturity are on ahead.

♦ ♦

The church is the only institution nineteen hundred years old that has retained its original life.

Other religions are older, but these have undergone such changes as to be scarcely recognizable. Judaism is now no more like the Judaism of Jesus' day than it is like Christianity. Buddhism has experienced revolutionary changes. The Christian church glories in a continuous history, and can claim a living interest today in the fundamental ideas of the New Testament.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Why are religion and the church so like a rock in the stream of history? Why does the church today show an enthusiasm and a consecration unmatched anywhere?

It is religion which has given humanity insight into the values of the inner life. The abiding and eternally valuable things of the human soul have through it been made manifest.

♦ ♦

Religion alone has proved an adequate basis for the brotherhood of man. Other brotherhoods are limited. Even socialism, with its many virtues, talks paradoxically of brotherhood and class consciousness. Religion is content to talk of all men as brothers.

It is the religious man who finds the Supreme Will of the Universe. He believes our world is good. He believes that struggling, evolving humanity does not live in vain, but that all creation moves forward to one great divine event.

Religion will never die while man has a soul.

Can Man Know God?

By Joseph Fort Newton

HOW eloquent was that altar to the Unknown God erected in Athens. It was not an altar of atheism, but of that eternal mysticism which grows up in the heart of man in the presence of the mystery of life.

There were many gods in Athens, so many that it was said to be easier to find a god than a man, but all these myriad gods did not explain the mystery of the world. Something deeper than any philosophy lingered in the light, in the blades of grass, the leaf, the sparrow on the wall, and man had hope that some day the great beautiful thought which hovered on the confines of the mind would at last alight. Hence an altar to the unknown, awful Reality deeper than thought, above all gods, before which they bowed with awe-struck reverence.

Unfortunately, we have no records of the rites used in the worship at that altar of mystery. No doubt it was a silent worship; as the Samoan chief said to the missionary: "We know that at night some one goes by amongst the trees, but we never speak of it."

THE ALTAR TO "THE UNKNOWN."

So it is today. Other altars may have fallen, but that altar to the Unknown remains. In the beginning was mystery, and as knowledge widens, the mystery deepens. If the old mysteries disappear, new ones take their places, and the shadow becomes vaster, more inclusive, more pervasive. Yet it loses its chill and gloom and grows more gracious and purposeful, and in the darkness a sense of an Infinite Reality makes itself felt. Because that Reality is most real therefore it is most hidden, and man needs "the infinite liberty of the shadow."

Can man know God? If so, how? Let us take the first question first, albeit to reverse the order and tell how man can know God would be to show that he can be known.

At the front door of our inquiry, we are met by that attitude of mind, much in vogue a few years ago, which Huxley called by the name of Agnosticism. It does not affirm, it does not deny, but remains neutral in respect of the deeper issues of life, content to say that it does not know.

A LIMITED PHILOSOPHY.

As a reaction from the extremes of over-belief, as a protest against those who mistake faith for knowledge, as a rebuke to the blasphemous familiarity with ineffable things, this mood commands respect. But as a final philosophy it is untenable, in that it assumes not simply the impotence of the human, but of the Divine mind; since a God man cannot know is at the same time a God who cannot make himself known. Our inability to reach Him is possible, only because of His inability to make Himself intelligible.

With those who make a flippant use of this mood to put out of mind the profound and poignant problems of life, we have not to do here. Verily they have their reward, and may be left to the

Dr. Newton is the brilliant preacher at the Liberal Christian Church, Cedar Rapids, Ia. He has recently been called to the City Temple, London, Eng., and is preaching from that pulpit during this month. R. J. Campbell resigned as pastor of the famous London church several months ago.

"I found an altar to the Unknown God."—Acts 17:23.

"This is the eternal life that they might know God."—John 17:3.

"Now we know in part."—I. Cor. 13:9.

tragedies of life which subdue, if they do not dismay, the strongest man.

Still less is there need to tarry in the midst of a war of words. Spencer used the word Unknownable as the title of one section of his "First Principles." But in the text he used, instead, the word Unknown—for how can we know that a thing is unknowable? Even the word Unknown involves us in deep difficulty, since we must know something of a subject to say that we know nothing about it.

HERBERT SPENCER QUOTED.

When we say that we know nothing about biology, we imply that we know with what the science deals, though not acquainted with its principles and details. As Socrates put it in a famous saying, "We only know that we know nothing, and we do not even know that." If our knowledge is relative, so, surely, is our ignorance, else we are doomed to perpetual spiritual idiocy. But enough; if we go beyond the title used by Spencer we find this very remarkable passage:

"Besides that definite consciousness of which logic formulates the laws, there is also an indefinite consciousness which cannot be formulated. Beside complete thoughts, and beside the thoughts which though incomplete admit of completion, there are thoughts which it is impossible to complete, and yet which are still real, in the sense that they are normal affections of the intellect. Observe in the first place, that every one of the arguments by which the relativity of our knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute, is, by implication, to affirm that there is an Absolute. In the very denial of our power to learn what the Absolute is, there lies hidden the assumption that it is; and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing but as a something."

"INDEFINITE CONSCIOUSNESS."

Truly he wrote with a heavy hand, in a style as ponderous as a procession of elephants—his pages a dark forest in which the Absolute is present as a Something to the mind, inspiring all our thought, yet playing hide-and-seek with us! But what did he mean by that indefinite consciousness, and those incomplete thoughts?

Did ever anyone who thought reverently of God, much less held communion with Him, imagine that He could be analyzed or defined? Certainly not the Bible. The fact of an unknown and perhaps unknowable element in the Divine nature, an agnosticism which is an inevitable shadow of faith, nowhere finds finer expression than in that Book of the Presence. In one of the boldest passages ever written about the nature of the Eternal we are told that the seer, hidden

in the cleft of a rock, saw only the vague, vanishing glory of God.

Wherever the word God is mentioned in the Bible, it carries, as in no other book, the sense of an invisible and unknown grandeur, rebuking alike a perverted piety which would define him and an agnosticism which would draw a circle of thought and shut Him out.

KNOWLEDGE LIMITED BUT REAL.

Limited our knowledge surely is, limited in myriad ways, but absolute necessity is an absurdity and a contradiction. "Now we know in part"—a tiny part, it may be—but our knowledge is real as far as it goes. The surgeon does not have to drain all the blood out of my body to know what my blood is. A few drops will do. We do not have to empty the ocean in order to know the quality of its waters that wander afar in distant seas. A cupful is enough. No man of science need journey all the way to the sun to learn what its elements are. He can find that out in his study. The man of science knows in part, but he knows; the man of faith knows in part, but he knows.

How do we come to this knowledge of God, and what is its revealing secret? Surely the answer to the question, can man know God? is that he cannot really know anything else!

"Oh, to preach or hear some day a worthy sermon on 'In Him we live and move and have our being!'" cried Phillips Brooks in one of his letters.

HOW OUR DEEPEST KNOWLEDGE OF GOD COMES.

Of necessity our deepest knowledge of God comes through what is most godlike in us, as ever the mystics have taught. Here lies the meaning of that profound word which Pascal heard whispered in his heart: "Thou wouldst not seek Me hadst thou not already found Me," and upon this principle rests the way of life as Jesus taught it.

Two methods seem to have been employed by the Master in his efforts to make man aware of God, and while they were often, if not always, blended in their use, we keep them apart in our study.

The first was that by which he sought to direct the attention of men to the unrecognized presence of God in their own thoughts and impulses, for he knew that men possess what he possessed, only they do not recognize it as God. This truth underlies nearly all his parables, especially those which use the best there is in man to teach us of God. Always he proceeded on the principle that men have a light and power which, if obeyed and followed, makes God a reality in the heart.

Here is a great secret, if only men would look into it, yield to it, trusting what is highest in the soul to teach them the highest reality. Once a man makes this discovery, he will no longer think of God as far off, weaving veils of wonder on the hills of mystery, but very near, even in the hidden chamber of his heart.

THE VOICE WITHIN.

For example, no man was ever more certain of God than Newman, and when he examined himself so mercilessly, as was his habit, he found that the basis of

his certainty was the moral sense. Not otherwise could he account for that awful voice within him, passing judgment upon his motives, his thoughts, his acts, demanding that he live righteously. He had no faculties or facts other than those which every man has by virtue of his humanity, and they gave him an overwhelming sense of God.

Those who think they do not know God should reflect that no imaginable dance of atoms, no conceivable action or reaction of forces, could have produced the Moral Sense. To create a Moral Law, or a single tenet of it, there must be a superior moral Will to enact it. Faith in the moral sense is not the enemy of reason; it is trust in a moral reason greater, deeper and wiser than our own.

Newman was right. The Moral Sense is God within us, whom to know aright is life forever more, and to obey whom is to be free and clean.

"GOD IS HERE."

No wonder a great man of science wrote over his door the words, "Live innocently, God is here." No faint echo, no dim image, but God himself, the ground and goal of all things, lives and speaks in each of us.

"By all that he requires of me I know what He Himself must be."

Whence came that high and pure ideal which beckons us, commands us, casting over our fleeting days the white light of the Eternal? Whence that haunting beauty which eludes while it allures us, leading us from the animal to the angel shape?

Man did not create it. He cannot destroy it. It was ere we were born; it flashes and glows in our hearts; it will shine over our graves when we have fallen into dust. What is it? What can it be save the presence of God Himself within us hallowing our lives, the very light and glory of His face! By as much as we love it, obey it, and follow its radiance, by so much do we really live. Infidelity here is the death in us of all that makes for the beauty and joy and rhythm of our days.

THE MASTER KEY.

And what shall we say of that impulse to love, to pity, to serve, to give ourselves to others, if it be not the spirit of God moving to and fro in our hearts!

"He that loveth is born of God, and knoweth God, for God is Love,"—there is the key to the truest knowledge of the deepest reality!

After this manner Jesus sought to awaken men to the wonder of facts before unobserved, and lead them to know Him in whom they lived and whose presence was as the breath of life.

His other method was used less frequently, and defies all analysis. In moments of deep emotion, and under the sway of the love and truth which he allowed to rule his life, he seemed to speak as God: "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me." At such times he did not simply tell the truth; he imparted it. His spirit became incandescent, and the Spirit of God within him leaped like a flame in his words, bringing those who heard, and we who read even today, into an instant and profound sense of God. Such was the rapt and revealing mood in which he said:

"Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"Thy sins are forgiven thee: go in peace. Neither do I condemn thee."

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

"And I, if I be lifted up, will draw all men unto me."

HOW DO WE KNOW GOD?

How can man know God? Ask the little bird how it knows that the soft air will bear it up on its flight amid the living green of rustling woods and the glint of laughing waters!

By the same token, we know him whom we love by yielding to his promptings, by surrender to his will, by trusting ourselves to his "love that will not let us go."

Evermore the principle of Jesus holds true: "Whoso wills to do the will of my Father shall know of the truth"—shall know, not guess, not fear, not falter. He shall know, and walk "the big eternal ways with immortal lures calling him ever on;" shall know, and feel beneath his feet the way of life everlasting rising to the heights; shall know, and his good right hand of brotherly love will take a firmer, finer grasp of his fellows and lift them when they fall.

Ay, he shall know the truth that makes man free, makes him grow younger as he grows older, gentler as he grows wiser, sweet of heart, full of hope, happy and

undismayed by dark death and all that it may hide or hold within its heavy draperies.

This is life renewed and radiant, life in its splendor and prophecy.

"In clearest vision, amplitude of mind, And reason in her most exalted mood."

Profound thinking is the privilege of the few; profound living is open to all.

LOVE IS THE KEY.

Why by thinking can find out God? asked a seer of the far olden time. Action is the word of God, said Mazzini; thought alone is only his shadow. But Love it is that joins thought and action, duty and deed, vision and service, that so the Vision may grow and abide, making the path of life shine more and more unto the Perfect Day.

"He that dwelleth in love, dwelleth in God and God in him," wrote that Disciple whom Jesus loved; with whom agree all the Saints and Mystics who have made trial of this deep and daring Way of Life.

"By love he may be gotten and holden, but by thought never," is the testimony of Plotinus, and a cloud of witnesses confirm his insight.

With one accord they tell us that Love is the great revealer, that "Love is above all, and when it prevails in us all we shall all be lovely and in love with God and one another."

THE MYSTIC THE TRUE REALIST.

Knowledge of truth is knowledge of God, but Love is the inner secret, the whole secret, the open secret of the great mysticism—for mysticism is the love of God.

It is, therefore that the Mystic knows, not by vague rumor and confused report, but by the fact that he passes from the outer court into the inner sanctuary where the sweet voice sounds and the vision dwells. He is the true realist, the true scientist, the thinker who faces the profoundest facts of the life of God in the soul of man.

Now we know in part, but Love foretells a day when faith shall cease to be, when Hope shall find its haven of peace shut in by the Hills of God, and we shall know even as we are known—for we shall be like him whom we love.

"What if the vision tarry?"

God's time is always best:

The true Light shall be witnessed,
The Christ within confessed."

Can the Church Come Back?

By Scott Anderson

ISRAEL came out of Egypt, and later returned from Babylon; the church survived the dark ages and was the supreme factor in bringing the renaissance. Omnipotence is pledged to its support, and Christ said, "The gates of hades shall not prevail against it." Therefore, we are optimistic concerning the church's future, and are confident that it can and will "come back."

However, only two of the host who escaped from Pharaoh entered Canaan, and a remnant took advantage of Cyrus's change of heart and returned to the "glorious land." Luther and his contemporary reformers did not lead the army of the Lord from captivity to freedom in "mass formation," but when they sounded the gospel trumpet the loyal soldiers of Christ left the crowd behind, as did the three hundred brave Gideonites of old, and followed their

leaders to liberty and victory.

So in our time we should not expect the whole nominal church to escape from its deplorable captivity and rise en masse to a place of leadership and power in the world; for, as in Paul's day, "They are not all Israel who are of Israel," but there is a remnant of overcomers who will welcome deliverance from bondage in spiritual Babylon and will "return and rebuild the tabernacle of David that is fallen down." But the "little flock," the true church, can regain the highest respect of mankind, reach the world, and shape the destiny of the nations only upon certain conditions:

THE PASSING OF THE PRESENT "CIVILIZATION."

The saints must denounce and renounce this so-called "civilization," which di-

vides mankind into opposing groups with conflicting interests, results in war and its own destruction. Behold Europe's great commercial tragedy and the industrial unrest throughout the world! The spirit, systems and sorrows of this dying civilization are not of God; but of the world.

This is the devil's kingdom, the last phase of the world order represented by the great, showy image in Nebuchadnezzar's vision. This idol was ground to powder by the stone cut out of the mountain without hands, which grew and filled the whole earth. Daniel tells us: "When the beast is slain * * * the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

A tree is known by its fruits; the fruit of the tree of this present civilization is

godless fortunes, grinding poverty, perpetual strife and cruel war. Therefore, we must protest against this thing in the name of the Lord; must acknowledge our gross spiritual blindness in having designated as "Christendom" (Christ's kingdom) that civilization which is now going up in smoke; must repent of the support we have given to an evil social order that is now falling from its own rottenness, and of having welcomed into the churches the builders and beneficiaries of this world order that is crumbling and must go before Christ's kingdom can come in power and glory on the earth. We must disavow and wash our hands of this king-ruled, trust-riden, interest-elashing, dreadnaught-defended, world-warring last phase of the devil's reign.

DENOMINATIONALISM MUST END.

We must acknowledge that denominationalism is not and never was of God, but the fruit of misplaced emphasis and lack of brotherly love, that it is contrary to the genius of our religion, the prayer of Jesus, the admonition of the apostles, the best interest of the kingdom, is wholly indefensible, and must emphasize by word and deed the imperative need of immediate union of the people of God, union based upon faith in Christ and loyalty to his ultimate purpose of establishing throughout the earth the reign of heaven.

Denominational union on this basis is not probable, but union of the saints, those who have the "seal of the living God on their foreheads," who hear the voice of the good shepherd and follow him, those who are willing to "come out of Babylon, that they partake not of her sins and receive not of her plagues," these spiritual, heavenly minded saints of the Most High can and will effect this blessed union.

We must abandon the cheap, sensational, high-pressure methods of evangelism of recent years which place the Christian propaganda on a lower plane than commands the respect of even the children of this world, and has brought into the churches legions of the unregenerate.

ZEAL NOT FOR NUMBERS, BUT FOR SOULS.

Our zeal must be not for numbers, but for souls. We must remember the admonition of the great preacher in the wilderness of Judea, "Bring forth, therefore, fruit meet for repentance"; and how Jesus turned and said to the multitude, "If any man will come after me let him count the cost . . . let him take up his cross and follow me;" which was like saying to them: "Discipleship is likely to result in your crucifixion, but this is not too much to pay for the world's redemption and the crown of life."

We must make it clear to all that faith in Christ, repentance from all sin, individual and social, municipal, state, national, and international, followed by whole-hearted allegiance to Christ as the rightful and coming king of the whole earth should by all means precede baptism and church relationship; that those "who are in Christ are new creatures, old thing have passed away and behold, all things have become new."

FAITH IN THE BOOK.

We must convince men that to become a Christian is the most reasonable, and yet the most radical, revolutionary, far-reaching step ever contemplated in life, that it means separation from the world and the bringing in of everlasting righteousness.

Since the Bible is the text book of the Christian religion, the most sacred and influential book on earth, "a lamp to our feet and a light to our pathway," and contains the only trustworthy forecast of the world's future and destiny, and since unbelievers consider that to discredit our sacred writings is to discredit our Christ and God, and since the Bible has been ruled out of most of the schools of our country on the ground that it is a "sectarian book," before the church can "come back" the saints must proclaim from the housetop their faith in the Book, the Old Testament and New Testament, "God's Two Witnesses."

It is my candid judgment that if these conditions are met in the near future, the church can "come back" and become again the salt of the earth and the light

of the world; but it is my further belief that only the consecrated ones will realize the present weakness of the divided nominal church, see the necessity for this general repentance, spiritual overhauling, and shifting of emphasis; but the saints will have this discernment, will wisely interpret the signs of the times, will appreciate what the apostle Peter calls "present truth," and encouraged by the promise of the "crown of righteousness at his coming" will break away from Babylon and all entangling alliances with the world, rally around the Master and, purified and chastened, become as never before his triumphant army of conquest in the world.

South Park Christian Church, Los Angeles, Cal.



The Santiago Conference

THE Presbyterians and Northern Methodists have strong missions in Chile. They far outweigh all other evangelical agencies there. In Santiago and Valparaiso, the two great cities lying near together, these bodies are especially strong. Beside them in Southern Chile there is some Anglican work, and, if I am not mistaken, a Baptist mission or two. At our regional conference for Chile held in Santiago the delegates were predominantly Presbyterian and Methodist.

Many of the problems of this mission field are due to the parity of these two denominations. Both have substantial properties in the form of schools and churches, through which very fruitful work is being done. But the difficulties in the way of an enlargement of policy involving a reconstruction of the present situation appeared repeatedly in our conference. If one wants a demonstration of the sort of nuisance that denominationalism makes of itself on the mission field one will find it in Chile. And this without reflecting in the slightest degree upon the personalities of the missionaries, all of whom are consecrated and very capable workers. I think in all our journey we found no group of missionaries whose personnel averaged so high as we found in Chile. But Methodist interests have to be looked out for, and Presbyterian interests have to be considered, and the result is that the interests of the Church of Christ are sometimes sacrificed. The trouble is not with the missionaries, but with the denominational system under which their work—difficult and discouraging enough at best—has to be done. I believe there are great possibilities of Christian advancement in Chile if the two great boards represented there would surrender their denominational pride and sense of proprietorship and conceive their investment of men and money in that country in the undenominational terms of the Church of Christ. Some steps have already been taken in this direction—in the co-operative publication of a weekly paper and in the beginnings of a union theological seminary. These show the trend and disposition to be in the right direction, but a far more thorough-going reconstruction is necessary if the kingdom of God is to come with power.

The conference itself felt this and committed itself to an unambiguous resolution setting up a united Chilean evangelical church, "undivided by the denominational distinctions which obtain in other parts of Christendom," as the recognized goal of its endeavor. This resolution was regarded with skepticism by only one member of our deputation, but it met with instant and enthusiastic support from the entire body of Chilean delegates and most of the missionaries. The fact is that the native churches on this mission field cannot imagine any good reason why they should be divided into Presbyterians and Methodists and Baptists, and a North American ecclesiastic who feels it necessary to keep alive the old divisions finds himself decidedly out of tune with the actual missionary situation. After five days' conferring and praying together our gathering of about one hundred delegates adjourned with greatly increased knowledge of the situation but leaving most of the problems about where we had found them. Of no other conference in our series of regional gatherings in the South American republics could this be said. In every other instance we felt that we had squarely met the problems and had made positive contribution toward their solution. But we left Santiago and the brave missionaries there with a feeling of depression in our hearts, which was lightened, however, by the faith that God's good Spirit has a way of bringing about results even from men's failures. I cannot help hoping that the boards of these two leading denominations may adjust their interests in Chile in such a way as to open up the wider doors of opportunity the young church is plainly eager to enter.

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Several events in connection with our visit at Santiago stand out especially in my recollection. One was the great theater meeting, a report of which was reprinted in *The Christian Century* a few weeks since. I will not go over it again. But it was a remarkable meeting, commanding the attention of the city as no other public gathering under Protestant auspices had ever done before.

Yet it is doubtful if this meeting surpassed in significance one held the very next evening in the great assembly hall—an exquisitely beautiful auditorium—of the national university. The place was packed to the third and top-most balcony. It was the first time the university had ever lent its auspices to a Protestant function of any sort, and the President or "Rector" of the University was taken severely to task in an editorial in "La Union," the conservative newspaper of Santiago for permitting it. The affair was cited to the board of regents as ground for the dismissal of the Rector from his position. We did not hear that any attention was paid to this demand, however. On the contrary the meeting left so good an impression in the minds of the few students who were present that they arranged for a meeting in the same place to be addressed by Prof. Eduardo Monteverde, of Montevideo, and Mr. Charles J. Ewald, Y. M. C. A. secretary for South America. These gentlemen together with Prof. Erasmo Braga of the Presbyterian Theological Seminary at Campinas, Brazil, were the "orators" at the first meeting. The second meeting, arranged by the students, proved to be a great ovation for Messrs. Monteverde and

Ewald, and when the latter announced that a Y. M. C. A. would be organized in the University it was the signal for enthusiastic demonstration. This is one of the many evidences of the ripeness of the minds of the Chilean people for the evangelical gospel.

I should like to tell of a visit to his excellency, the President of Chile, Senor Luis San Fuentas, which a group of six of our deputation were invited to make. I should in all courtesy report the receptions given for us at Santiago College, the Methodist school for girls, and at the "Instituto Ingles," the Presbyterian school for boys, also the extraordinarily interesting evening spent by four of us at the "High Life Club," the leading club of the city, as guests of the proprietor of our hotel.

The experiences of Sunday when we went in all directions preaching, it falling to my lot to address a great meeting of men only in the afternoon at the First Presbyterian Church and to hear President Paul preach in Spanish (which he didn't) at the same place in the evening—it is hard to pass these interesting recollections by without proper comment. But I wish to use part of my space this week for more recent visitations, and so will close for this time.

OUR South American deputation met in Indianapolis, June 14-16, to formulate its report and recommendations—or findings, as they are called in missionary parlance—for the use of the mission boards and the Committee on Co-operation in Latin America. We came to Indianapolis at the invitation of the College of Missions, through President Charles T. Paul, who was a member of the deputation. Not all were able to be present, but the various points of view were well represented. Dr. A. W. Halsey, of New York, Rev. T. B. Penfield, of New Jersey; Miss Carrie J. Carnahan, of Pittsburgh; Mr. and Mrs. Charles J. Ewald, of Montevideo; Rev. H. C. Tucker, of Rio de Janeiro; Dr. Irene T. Myers, of Transylvania College; President and Mrs. Charles T. Paul, of Indianapolis; Mr. S. G. Inman, of New York, and the Visitor sat around the table in the Executive Committee's council room for three days going over the problems of mission work in South America and setting down our convictions as to the policies the boards should in the future adopt. The renewal of the fellowship which we had enjoyed for more than three months in the far away continent was a great delight to all of us. It was interesting to observe the results of the long and repeated discussions which the deputation had given to the problems, at the regional conferences and on the long voyages, for when we came together at Indianapolis after being at home about five weeks we found ourselves so nearly of one mind about all vital issues that the only remaining task was to find the right words in which to convey our common convictions.

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I would like to take the readers of The Christian Century into a session of our conference. In lieu of that I would like to present in the pages of the "Century" the deputation's "Findings" on mission work in South America, and I will do so when it becomes proper to give them to the public. It seems to those of us who came into such intimate contact with the conditions and

problems of the field itself that these "Findings" are of the utmost importance. The deputation was determined to make its recommendations deal with concrete realities. I do not think a more careful analysis of conditions on any mission field has ever been made nor more statesmanly plans proposed for correcting errors in administration and for greatly increasing missionary effectiveness than were formulated by the members of this deputation.

During the days of our stay in Indianapolis we were literally "at home" in the College of Missions, sleeping in the comfortable rooms left vacant by the students whose vacation had begun the week before our arrival, and eating in the college dining room with our hostess, Mrs. Laura Delaney Garst, the dean of residence, and the ten or a dozen students who still remained in the house. The members of the deputation commented repeatedly on the unusual facilities afforded by the College of Missions for the higher equipment of missionary candidates. We were all impressed with the spirit of the house. There was an earnestness and a spontaneity about the devotions in the morning and at table time that brought inspiration to us all. One could not help congratulating the College on the extraordinary influence upon the lives of the missionary students of Mrs. Garst's personality and wholesome, spiritual life.

We found President Paul and his faculty busily occupied in gathering up the loose ends of the school year which had closed a few days before our arrival. Mrs. Atwater has her C. W. B. M. presidential office in the College of Missions Building, and sat with our deputation through some of our deliberations, as did also several other members of her executive staff.

Butler College was in the midst of Commencement activities which our duties unfortunately kept the Visitor from participating in. But an evening spent with President and Mrs. Howe after their duties and the Visitor's were over was a delight. This household has been passing through a deep grief since the tragic taking away of its eldest

daughter two years ago. The mystery of God's way with men's souls is being again illustrated in the spiritual life of Dr. and Mrs. Howe. Bereft of a daughter, they seem to be contriving all kinds of beautiful plans to bring to pass in the world some of the things that she would have done had she lived. Not more significant, but more outstanding than other plans is the gift of a \$10,000 memorial made in the Men and Millions campaign recently when Dr. Cory and his company were in Indianapolis. This instance is but a single public illustration of a feeling and purpose which find outlet in many unheralded acts and plans of the same sort. All the evening as we talked together of the things of the church and the Kingdom I kept thinking what a wholesome enrichment and melioring of soul has come to their strong lives as a result of the sorrow that bowed them down. It just seems to be the divine way of greening people!

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On the Sunday morning following the Visitor worshiped with Seventh church in Indianapolis, preaching for the pastor, Rev. Clay Trusty. This church seems to me to be about as near the model church as churches nowadays get to be. In a community that wants a church—and not all communities do—Mr. Trusty has developed an institution that ministers comprehensively to all sides of human need—the spiritual, the physical, the cultural, the practical, the social—and with such true balance and proportion as never to dim for a moment the fact that the institution is primarily and all the way through a church, not a club or a social settlement, but a direct and unmistakable organ of religion. I find myself often hesitating to commend the institutional church ideal because of many institutional churches which have lost their distinctively religious character. But I had no inhibition of this sort as I stood in the pulpit of Seventh church. The entire service was deeply and reverently religious. I wish the land was dotted over with churches like this.

That evening I spent with Rev. Charles O. Lee and his congregation at Danville, Indiana. Here in a town of some 2,500 people I found an ex-Chicago pastor and a house of worship more beautiful and more commodious than anything owned by the Disciples in Chicago. The church house is the finest public building in the community except for the court house and the normal college buildings. The funds with which it was built were given by one individual who wished to give to the congregation a plant through which it could render a type of service to the community wider in scope than the conventional church undertakes. Mr. Lee, the pastor has been with the congregation less than a year, but he is already succeeding in correlating many of the interests of the community on the basis of the church as a religious but undenominational center of the community's life. Everything that heart could wish is in this building—social rooms, class rooms, kitchen and dining rooms, assembly rooms for the Sunday-school, prayer-meeting room, and a perfectly fascinating gymnasium, and at the center of it all is a well-nigh perfect auditorium for worship. I spoke on South America to a congregation that filled every seat. Mr. Lee and his people recently entertained the Indiana state convention of Disciples, and I can hardly imagine a more comfortable meeting place for that body.

C. C. M.



EDITORIAL

WHO IS A CHRISTIAN?

THE gospel teaches us to ask, "What must I do to be saved?" This question is one full of humility. It recognizes the sin of the man who asks it. It is a question to be asked not only at the beginning of the Christian life but many times afterwards. It is not a matter which may be settled once for all as the good old Calvinistic theology used to aver in its doctrine of the perseverance of the saints.

This, however, is not the question that many ecclesiastics have been asking through the Christian centuries. Their query has been, "Who is a Christian?" By this they have meant to ask: Is he a baptized person with a certain type of religious experience? Is he a person who belongs to some one certain kind of communion? Such questions as these spring not out of humility but out of pride and a sense of spiritual self-sufficiency.

It was such interpretations of this important question that resulted in the persecutions of the past. In these days it is in reality the question which stands in the way of the progress of Christian union. Too large a part of the Christian world is willing to shut up the favor of God to some small section of the Christian community.

Alexander Campbell answered the question "Who is a Christian?" in a spirit both humble and catholic. Here is his definition of a Christian: "Every one that believes in his heart that Jesus of Nazareth is the Messiah the Son of God, repents of his sins and obeys him in all things according to his knowledge of his will." In explaining this position he said, "I cannot make any one duty the standard of the Christian state or character, not even immersion in the name of the Father, of the Son and of the Holy Spirit, and in my heart cannot regard all that have been sprinkled in infancy, without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven."

It is this larger spirit of fellowship which must prevail.

DISCIPLE LEADERSHIP IN THE LOCAL COMMUNITY

THERE are to be found a few men, who think they are Disciples, who consider it an evil thing to join in union enterprises. These men have the same delightful consistency as a drunken prohibitionist or a millionaire socialist. There are more of us who have felt righteous when we have joined in union religious movements in the community which others have originated and carried to successful issue.

Is it not the business, however, of Disciples to originate plans for fellowship in any given city? This they should not do with an air of assuming a kind of denominational leadership, but in the spirit of service, to advance their fundamental idea.

Why should not communities have joint meetings of the official boards of the churches? Such meetings would take on a representative character. The official boards of any community, if they had a community consciousness for ritual religious activities, the organization has broadened might arrange to throw the weight of the church on the right side of moral issues arising from time to time. Such a plan would depend less upon formal methods of organization than on the spirit of good-will and fellowship which would be begotten by contact between the men who are supposedly the most loyal to local churches.

Too often, plans for Christian union and for co-opera-

tion are preacher-made affairs. The laity fail to respond to them as heartily as they might, because they had no voice in making the plans.

It should be the genius of Disciples to initiate various useful forms of co-operation in the community, for it is not enough simply to acquiesce more or less heartily in the plans of others. Our plea for Christian union demands constructive work, if it is to be anything more than pleasant talk.

A GREAT Y. M. C. A. ENTERPRISE

THE new Y. M. C. A. hotel on Eighth Street in Chicago is a model cheap lodging house. The building is fireproof in every respect. The rooms are small but every one of them is well-ventilated, and the beds and furniture are most comfortable. The young man who is a stranger in the city will suffer no loss of self-respect in stopping here while he becomes permanently located.

The social program of the hotel is admirable, showing the wisdom of the board of directors, of whom our own Mr. E. M. Bowman is now chairman. The hotel provides a room for holding meetings. There are shower baths, free check rooms, game tables in the rear lobby and each evening there is an entertainment in the hotel for the guests.

The employment bureau in the hotel is one of the important features of the service. The young man who is out of work is put in touch with opportunities for employment with reputable firms on the basis of his talents and capabilities.

The rates for rooms range from thirty to fifty cents per night. The hotel charges for its service, which is as it should be. This prevents the pauperizing of the unfortunates of the city. The charges are so much less than for like accommodations elsewhere that the enterprise is still to be classed as philanthropic. When the hotel fills up, as it is rapidly doing, it is hoped that the income will just about meet the outlay.

The successful completion of this enterprise indicates somewhat the evolution of the Y. M. C. A. through the years. Originally confining its work to the more conventional religious activities, the organization has broadened its program, living up admirably to the words in its triangular ensign, "Body, Mind and Spirit."

PURITANISM AMONG CHICAGO CATHOLICS

ARCHBISHOP Mundelein, who recently came to Chicago, has been making revolutionary changes here in approved Catholic methods. His substitution in the parish schools of the English tongue for the foreign has been noted. His enforcement in America of the rule of the Pope that Catholics shall not use public dances as a means of securing church funds has also been noted. Priests are forbidden to attend any kind of a dance.

Following this comes the announcement that priests will not be allowed to attend a theater, though some exceptions within reason will be made for private theatricals. The judgment of the archbishop, "The tendency of the theater is downward," seems rather too radical and sweeping to stand.

Before one allows himself an attitude of complete pessimism as regards the modern stage, he needs to examine some of the plays which have been produced in recent



years. Such an examination may prove enlightening. Jerome's "The Passing of the Third Floor Back" revealed the powerful influence of the Christ in transforming a sordid boarding house community into character and religious spirit. The Christ comes as a Stranger and a Friend. His power is kindness, and faith in the better nature of people. It is safe to say no sermon in many a day has so exalted Jesus Christ as this play.

Nor are we to forget such powerful appeals to the higher internationalism as that contained in "The Melting Pot." In this story the most bitter of racial hatreds, that of a Jew for the Russians who murdered his people, is overcome in the light of the higher reason of universal brotherhood.

It may be just because the stage is growing too religious that Catholic leaders tend to make it taboo. They perhaps fear its liberalizing and modernizing tendency on the doctrines of the church, just as they have feared the religious teaching in the ritual of secret orders.

From a puritanism based upon such sordid considerations, may we be delivered.

INFIDEL LEADER NO LONGER POPULAR

SINCE the days of Robert Ingersoll there has been no one in this country who has prominently represented infidelity. That great orator of the movement left no successor in America worthy his memory. In Chicago, however, there has been in recent years a Turk who had passed from Mohammedanism to a severely orthodox type of Christianity and from this to the materialism of Haeckel. His name is M. Mangasarian.

For a while Mr. Mangasarian had some vogue by reason of his perversity in taking positions usually the opposite of the best conscience in the city. He has railed at the churches and has declared that there never was a historic Jesus Christ. His "rational" fellowship mounted up into the hundreds, drawn from various sections of the city. A men's brotherhood, which cultivated the philosophy of Haeckel, had a catechism which they gave to unsophisticated preachers who were invited in to air their views.

This year Mr. Mangasarian left the city early in May for an extended vacation. Before his going, for many weeks, his audiences had been growing noticeably less. He was reported to be discouraged over the failure of people to be interested longer in his tirades against Christianity. His future plans are uncertain.

This is entirely natural. Infidelity is a barnacle on the ship of religion. It rides on the steam furnished by the ship and not by its own power. It has no enthusiasm to furnish for holy causes. Its ethical influence is not positive but rather otherwise. It has been lacking in social spirit and builds no institutions. In place of the Christian's beautiful hypothesis for the universe, it offers only the blackness of doubt and despair. It can be understood how many with Cicero would "rather be wrong with those that believe than right with those who disbelieve." Other countless thousands possess the more positive attitude of those who "know in whom they have believed."

DO YOU KNOW YOUR RELIGIOUS NEIGHBORS?

DO YOU know the religious people of your town, and their thought life? Have you ever become acquainted with the wonderful stories of heroism in Baptist history? Does the life of John Knox enrich your own religious life? Have the journals of John Wesley ever given you insight into the deeper things of the spirit?

We think we know our religious neighbors, but often enough that knowledge is superficial. Too frequently it is only knowledge so called, for our ideas are only prejudices.

The Christian world owes the Federal Council of Churches of Christ a real debt for bringing out a book with a brief exposition of the history and doctrine of the thirty-two denominations that are represented in that organization. It is all too brief, but it will arouse interest in many to investigate further the wonderful religious history of the people about us.

DO YOU KNOW YOUR TOWN?

KNOWING your town is more than having a knowledge of the geography of its streets. The church is interested in people, not in buildings.

It is interesting to know the racial constituency of a town. Many an Illinois town has been built of Kentucky stock in the long ago. That is important. The number and kinds of immigrants in the community are a serious factor of the community life. It is the smaller groups of immigrants that are most frequent neglected by religion, such as Greek fruit-dealers, or Chinese laundrymen.

It is important to know the conditions of life in a community. The local bureau of charities can tell about the poverty of the community and its causes. The truant officer can tell of its juvenile delinquency. A visit to the courts will reveal the crime and divorce and social friction of the people around the church.

Of course, there are churches that do not care about their town. They have a lot of nice people organized into a church and there are enough to pay the bills comfortably. New people seem an intrusion in an intimate fellowship. The church, however, that knows the spirit of the Master is the one that goes out into the highways and the hedges to constrain them to come in.

One of the best and most American suburbs of Chicago has a population of thirty thousand people, with only six thousand Protestant church members, and probably less than four thousand Catholic communicants. This indicates that over one-half the people old enough to hold membership in the church are outside its fellowship.

The unchurched part of the population is to be discovered and reached by that intimate study of the community which makes one acquainted with the group life and familiar with the social problems. Only thus may we effectively cultivate our field.

PICTURES IN THE CHURCH

THE question as to the use of pictures and statuary in the church was a burning one in Martin Luther's day. In those days prayers were said to pictures and in the case of ignorant people, the thought of the worshiper did not go beyond the image or picture.

The peril of praying to pictures has long since passed for Protestants. Gradually the art that has been under taboo has been coming back into the church. It began coming back with the crude and gaudy pictures in the art windows. It is now beginning to come back by hanging on the walls of the Sunday-school rooms the reproductions of great works of Christian art.

The reason children are less inclined to sit in Protestant church services is the length of service and the barrenness of the walls. Both may be remedied with profit.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

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By Orris F. Jordan

Religious Bodies Declare for Prohibition.

The various bodies are taking stronger positions on the subject of the liquor traffic than ever before. This year several great denominations in their national gatherings have made pronouncements. The General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church, the General Assembly of the United Presbyterian Church, and the Southern Baptist Convention have each made an earnest and unequivocal appeal to the National Congress to submit a prohibition resolution.

Chautauqua Idea Grows

It is now over forty years since the first Chautauqua was founded by Bishop Vincent of the Methodist Episcopal church. Its original idea was to develop the usefulness of the Bible-school, but it has long since taken on a more widely diversified form of service. There are now three thousand Chautauquas in various parts of the world. At the original assembly, there is a total of 20,000 regular campers every year. The program this year is particularly fortunate in having great representatives of the leading denominations on the program.

Educational Promoters Meet.

The Interdenominational Council of Church Boards of Education was held at Wilkesbarre, Pa., June 8-11. This meeting illustrates the truth that almost all forms of Christian activity are being organized these days upon the basis of interdenominational fellowship. Among the various interesting developments of the meeting was the election of Rev. R. Watson Cooper, D.D., Litt. D., as executive secretary. He is a Methodist and is an experienced man in the field of education. The organization plans to further the whole movement for the development of the church college.

Honor Mayor's Critic.

Mayor Mitchell has been roundly denounced by certain leaders of the Catholic church for his attitude on the inspection of charitable institutions. A leading accuser was Father Farrell, a Jesuit priest. It has, therefore, occasioned more than a passing notice that Manhattan College, a Roman Catholic school, should confer on him recently the degree of LL.D.

Religious Teaching in State University.

State universities have usually lacked the liberty of presenting courses bearing in any way on religion. This inhibition seems to have been overcome in West Virginia, for Dr. Francis Strickland has been teaching philosophy in that institution the past year and he has given a course on "The Philosophy of the Christian Religion." In this he has had the cordial support of the university administration. In addition to teaching philosophy, Dr. Strickland has preached frequently in Methodist pulpits.

Congregational Seminary Makes Changes.

The commencement this year brings to notice the changes that are coming to

the Chicago Theological Seminary of the Congregationalists. The graduate work of the institution is now being done at the University of Chicago. The English Institutes on the west side may be removed and perhaps in the end the west side plant will be entirely abandoned. The seminary leaders are well satisfied with the results of the first year of work on the campus of the University of Chicago.

Russian Church Comes out for Prohibition.

The Russian Church bears official testimony to the beneficial results of prohibition in Russia in a statement presented to the Czar, and signed by the several Metropolitan bishops, from which the following is quoted: "By the decree of your majesty the Russian people from whose weakened will the chains of alcoholism have fallen are now reaching up toward the temple within the soul—that soul which your majesty has indeed brought out of a prison of misery by the prohibition edict. Fear of God has been awakened. Respect for the laws and ordinances of the Church have been strengthened. Faith and old Russian godliness have been reawakened. The people's capacity for useful work has been noticeably increased. Criminality has lessened. Happy holidays are no longer darkened by debauchery. Quarrels

have ceased. All the people of many-tongued Russia, united in one large and peaceful family, are ready to fight the impudent invader to the last drop of their blood. Moral standards have developed in the people's intercourse. Peace and quiet have been established in the homes. Fathers and mothers have found their lost children; wives their husbands; and children their parents."

Rural Leaders Will Confer.

Last year a very successful conference was held at the Michigan Agricultural College on the rural church and community welfare. It has been decided to make this a permanent feature and this year the conference will be held July 11-22. Lectures will be given by Rev. Warren H. Wilson, of New York City, Prof. T. J. Meek of James Milliken University and Rev. A. R. Atwood of Lansing. Dean R. S. Shaw will give his famous lectures on the agricultural resources of Michigan. Dr. Alexander Cancee of Amherst, Prof. E. D. Jones of the University of Michigan and Dr. E. Mumford will lecture on marketing, co-operation and the organization of rural communities. Lecturers explaining the extension work of the college and giving instruction in the organization of boys and girls' clubs will be open to all the ministers.

Why Not go to College?

Can you give a good reason for your failure to attend? If so, write it to one of our College presidents.

Why Not Attend a College of the Disciples of Christ?

Can you give a good reason for preferring another? If so, write that reason to one of our College presidents.

Why Not Contribute to the Christian Education of others?

If you can show a good reason for not doing so, write the reasons to the College presidents, or to the undersigned.

If you can think of no insurmountable obstacle

Attend a College of the Disciples of Christ.

If you can think of no reason why you or your Church should refuse to contribute to Christian Education, send your check to the College of your choice or to

The Board of Education of the Disciples of Christ

CHARLES E. UNDERWOOD, Treasurer,
70 Layman Avenue : : Indianapolis, Ind.

The Sunday School

PAUL AT CORINTH.

Lesson For July 23.

Golden Text: Be not afraid, but speak and hold not thy peace. Acts 18:9. Lesson Acts 18:1-22. Verses 1-11 printed. Memorize verses 9, 10.

(1) After these things he departed from Athens, and came to Corinth. (2) And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he came unto them; (3) and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers. (4) And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

(5) But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. (6) And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean, from henceforth I will go unto the Gentiles. (7) And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. (8) And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. (9) And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: (10) for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. (11) And he dwelt there a year and six months, teaching the word of God among them.

VERSE BY VERSE.

1. After these things. The events which took place at Athens.—Corinth. The capital of Achaia, the southern province of Greece. It was a very important city.

2. Aquila. Very little known.—Priscilla. Diminutive of "Prisca." Since Paul usually mentions her first it has been inferred that she was the more cultured.—Claudius. He came to the throne in 41 A. D., as the successor of Caligula.—Had commanded all the Jews to depart from Rome. This edict was not fully carried out or maintained, as we know by the Acts.

3. They were tentmakers. They made the tents used by shepherds and travelers. They may have woven the cloth also. It was a Rabbinical principle that whosoever does not teach his son a trade is as if he brought him up to be a robber.

4. He reasoned. He preached to them in the synagogue where the people gathered.—Persuaded.—Greek, "sought to persuade." RVm.

5. When Silas and Timothy came down from Macedonia. Friends are great helps to a lonely worker. One plus two are far more than three in results for the kingdom of God.—Paul was constrained by the word. He was relieved of anxiety by the arrival of his friends with money, and stimulated to greater activity in preaching the word.—Testifying to the Jews that Jesus was the Christ. Jesus was the Christ and their Messiah.

6. They opposed themselves. The Greek words mean "they set themselves in battle array." Concerted resistance.—Blasphemed. Uttered railing and slanderous words.—He shook out his raiment. Shook all the dust from his garments. This is constantly done by Orientals.—Your blood be upon your own heads. You alone are responsible. They were careless as to their fate. They were not worthy of eternal life.—From henceforth I will go unto the Gentiles. This referred to his stay at Corinth for we soon find him speaking to Jews at Ephesus.

7. He departed thence. He departed from

the synagogue as his preaching place.—A certain man's house. His preaching place. A common practice in that day.—One that worshipped God. A Gentile proselyte, who gave Paul the use of his home.

8. The chief ruler of the synagogue. He was an important man. Paul himself baptized him. 1 Cor. 1:14.—Many of the Corinthians believed and were baptized. Many of the native Greeks in the city.

9. And the Lord said unto Paul in the night by a vision "He passed from the strife of tongues into the presence of the Eternal Friend."—Be not afraid. The very best of us need all the encouragement we can get. "Keep right on for you are doing my work."

10. I am with thee. This is the promise to every true disciple, see Matt. 23:20.—I have much people in this city. Paul could not be harmed until his work was done.

11. He dwelt there a year and six months. This was the length of his stay in the city.—Teaching the word of God among them. He always preached in houses and synagogues where he stopped. Here he wrote his letters to the Thessalonians.

TEST QUESTIONS.

1. Who was Claudius?
2. What games were celebrated near Corinth?
3. What was the Jewish attitude toward athletics?
4. What was Paul's trade?
5. Who were Aquila and Priscilla?
6. What two letters did Paul write from Corinth?
7. Where did Paul found churches?
8. What is the meaning of "reasoned?"
9. What two people did Paul baptize?
10. Is it any more honorable to preach than to make tents?

Preaching the Word

The Lesson in Today's Life.

BY ASA McDANIEL.

PREACHING the word is not shouting the "old shibboleths" without regard to their being of service in the complex life of our day. It is rather the presentation of the gospel so that it shall create a new social order built upon the ideals of Jesus. Since this new kingdom is to be composed of individuals the gospel will always have to do with the individual. The message must be so delivered as to make the individual of service to his time as Jesus was of service to his, while on earth. In the very nature of the case the message cannot be the same for all men and for all time. Our environment is constantly changing and we must be able to meet the changes. It is our business as teachers to make "the word" help the individual in this changing order.

Broadly speaking, there are two ways of preaching the Word. The first is by the use of speech, and the other by the life we live.

The first method may be by public discourse given under a great variety of circumstances. Such preaching can rise no higher than its source. The danger is that it may become professional and lose much of its power. But it cannot be overestimated in the work of moulding public opinion. Everywhere men are moved by the words of a great teacher or preacher.

Another method of speaking the Word is by conversation. It is a much slower process, but at the same time a sure one. There is no better way to get close to the life of a boy than to go with him in the woods and in the hush of God's great temple talk to him about the great problems of life. A real leader can get closer to a boy than most fathers. This method is more difficult than the former because the one you seek to influence has a chance to talk back, and find your weak points.

Music furnishes a good and profitable way of preaching the Word, and when we sing with this purpose real results will be seen.

The printed page is growing to be a more and more powerful means of preaching the Word. As teachers and Sunday-school people we are not using this method of preaching as we should. It may be because some people are so unwise in flooding the public prints that others keep out, but whatever the cause we are not making full use of this powerful way of preaching to large crowds. Every

school and church should have its press agent, a man or woman trained for the task.

Passing to the consideration of life as a most effective way of preaching the Word.

An illustration will serve our purpose: Mrs. P— was always present at church, in the front seat, unless illness kept her at home. She never was known to speak a word in public. She never took a prominent part in the church work. Yet her long, faithful and Christian life in that community; her sweet spirit and helpful interest in the community life gave her great power with her friends. It is the opinion of those who know her that more people have been led to walk in the way of the Lord by the quiet, motherly spirit of Mrs. P—, than by all the public addresses given in her home church.

The life is all important, for it gives wings to the words of the speaker and power to the gospel, in saving men. We forget the words of the teacher, but we never forget the teacher if he has touched and helped our life.

A RECENT BOOK—"THE MASTER SCIENTIST."

The author of this meaty little book professes admiration for the founder of the Christian Science faith, but does not accept the doctrines of that movement. He sets forth his own faith and especially his appreciation of Jesus Christ from the point of view of an idealist.

To make stronger the positions he takes, there are numerous quotations from the great books of recent years. It would be hard to find assembled in one small volume more worthy utterances of great men than are given in this book.

We can understand, of course, how others who see Jesus in another light, and appreciate him in a different way, might criticise the positions taken in many instances and declare the whole treatment incomplete.

We are sure, however, that those who are fortunate enough to read this volume will have only spiritual blessing and uplift. It is the product of a truly religious soul and brings a message that hard-headed Americans particularly need. There is a spiritual atmosphere in the book that is wholesome and good. (Foot & Davies Company, Atlanta, Ga. \$1.00.)

Disciples Table Talk

Lexington School of Methods, 1916 Was the Largest in History.

The world's record was made at Lexington, Ky., in its school of methods this year. The largest graduating class in the history of schools of methods is reported, there having been 137 graduates. At least that is the belief of W. C. Pearce, who was present in this school as an instructor. This is the fifth year that the "Annual Kentucky Summer School of Methods" has been held. Each year has registered an increased attendance over the year preceding. Roy K. Roadruck, registrar of the 1916 session, reported a total registration of 287, representing 163 churches. Of the graduates, 98 were first year students and 39 advanced students. The address to the graduating class was given by W. C. Pearce, of the International Sunday School Association. Dean Walter Frazee presented certificates to the class. Roger T. Noon, pastor at Frankfort, gave them a word of greeting, and W. C. Bower, of the Bible college at Lexington, offered a prayer of consecration. Other persons participating in the exercises were President Crossfield, of Transylvania, and President McDiarmid, of Hamilton College. An outstanding feature of the sessions of the recent school was the series of Bible lectures given by Professor A. W. Fortune, of the College of the Bible. He discussed such questions as "Who Is God?" "Who Is Man?" "Who Is Christ?" An address that met with a hearty welcome was that on "The Christ Life—How Live It?" Miss Lucy K. DeMoss treated the question of missions in the Bible school; Marion Stevenson considered general pedagogical methods in the Bible school; Miss Cynthia Maus had charge of the discussion of secondary division methods; Miss Hazel Lewis treated problems of the elementary division; W. J. Clarke gave instruction in adult methods. All these are reported to have been at their best throughout the sessions. Professor Bower gave courses in Observation, and R. T. Noon lent inspiration to all the days of the school with his devotional studies. Two special features planned for the entertainment of the guests were a reception at Hamilton College, and the Alumni Banquet, at the same school. Praise is given the special lectures given each evening during the sessions by Miss Lewis, Mr. Stevenson, Professor Bower, Dr. Irene Myers, Miss Maus and Professor Snoddy. Their lectures were, respectively: "The Elementary Division Related to the Community;" "The Aim of Christian Education;" "The Privilege and Dignity of the Teacher's Vocation;" "The Call of Latin America;" "The High School Credit Plan" and "The Building of the Rural Community."

W. F. Cowden, at Los Angeles, Cal., Meeting Bids Harry Munro God-speed.

When W. F. Cowden, herald of the new Northwest of a generation ago, laid his hand on Harry Munro, the new Alaska missionary of the American Society, another new day for the Northwest was announced, of which Mr. Munro will soon become a leading light. The meeting at Los Angeles was called to give greeting and farewell to the new missionary to Alaska. It was held at Broadway church. Mr. Munro's parents, who live at Sawtelle, Cal., were present. They, with Mrs. Harry Munro and Anna Laura, were presented to the Los Angeles group, who have promised to care for Mrs. Munro and little daughter until Mr. Munro has prepared a place for them in his new field. Mr. Hopkins, Bible school secretary of the A. C. M. S., reports that the entire meeting was surcharged with spirituality. He also writes that all the way through the west the missionary party was met by representatives of numerous churches and schools; in many places flowers and other gifts were brought. It is good news that the Equipment Fund continues to grow. There has already been

pledged a total of \$624, but the One Thousand Dollar goal is to be reached.

First Church, Philadelphia, Will Have New Home.

For several years it has been realized that the work at First church, Philadelphia, has not made the progress it should, largely because of the fact that the field in which the church is located is one which lends little support to religious work. It was felt that



Rev. Irving S. Chenoweth, who leads First church, Philadelphia, in erecting a splendid new building this year.

a location should be found in a growing neighborhood of young home-owners. This plan has been carried through, a piece of ground having been purchased for about \$12,000 in a better part of the city. The new home will be erected this year. This will consist of a chapel, seating 550 in the assembly room, a tower, and an auditorium to be erected later which will seat 800. Exclusive of the tower, the chapel will cost about \$40,000. The building will be Gothic in type, and will be of stone. First church has made a good record during the four years' administration of Irving H. Chenoweth, in spite of the handicaps above mentioned: One hundred new members have been added, fifty per cent increase in income is reported and a new spirit of hopefulness has been developed in the congregation.

Springfield, Ill., to Have Modern Church School.

A thoroughly scientific and modern school for training teachers and other religious workers has been organized at First church, Springfield, Ill. It is known as the School of Religious Education and Social Service. Directors of the school, being leading educators of the city, have secured a competent faculty. The course of study has been outlined and various subjects will be taken up one night each week, beginning October 1. I. M. Allen, principal of the high school, who was recently made head of the department of Religious Education in First church, will be educational director of the new school. T. N. Ewing, pastor of First Methodist church, W. J. Johnson, pastor of First Congregational church and Frank Waller Allen, pastor of First Christian church, will be among the faculty. Superintendent of Schools Hugh S. Magill, Jr., Miss Emma R. Grant, Mrs. John O. Rames, Miss Bertha Kimble, Miss Susan E. Wilcox, and F. O. Edwards, all of whom are among the leading educators in Springfield, will be on the faculty. With this array of the best talent obtainable, the school promises to become one of the most important institutions in the civic life of the city. It offers a three

years' course in Biblical, professional and departmental work. The school is open free of charge to any one desiring to take the work, the only cost being the purchase of the text books on the part of the pupil.

Texas Educational Movement Conference at Dallas, Tex.

Texas Disciple leaders are in dead earnest in undertaking the proposed Educational Movement in behalf of the Disciple colleges of the state. About 150 ministers and laymen attended a conference and luncheon held at Texas Christian University a few days ago. Clifford S. Weaver, Secretary of the Movement, called the meeting to order and introduced the toastmaster, S. J. McFarland, of Dallas, Chairman of the Ways and Means Committee. He made an introductory speech and then presented Pastor W. P. Jennings, of McKinney, who spoke of the importance of the hour and paid a tribute to the founders and builders of the Texas schools. Nine of the ten team leaders were present and were presented to the conference. They are as follows: J. W. Kerns, Austin; John G. Slayter, Dallas; L. D. Anderson, W. B. Parks, and E. M. Waits, Fort Worth; F. G. Jones, Midland; W. P. Jennings, McKinney; H. M. Bandy, Alpine, and F. F. Walters, Wichita Falls. A. E. Ewell, Palestine, the other one, missed his train on the way. Two-minute talks were called for from E. M. Waits, F. F. Walters, Dr. Bacon Saunders, V. Z. Jarvis, J. F. Holt, F. G. Jones, J. W. Kerns, H. M. Bandy and W. B. Parks. R. H. Miller and A. E. Cory, of the Men and Millions Movement, and John G. Slayter, of Dallas, made stirring talks. Mr. McFarland reported that the trustees and advisory board members of the three Texas schools, present had contributed \$26,000 to the fund during the conference, and that he expected the gifts from those who could not be present would bring the sum up to \$50,000, or one-fourth of the entire amount to be raised.

As to Lloyd-George's Church Affiliations.

There has been a good deal of discussion as to the church affiliations of David Lloyd-George, the famed English statesman. Some have said, "He is a Baptist," others "He is a Disciple;" but J. E. Davis, pastor at Central church, Spokane, Wash., has found ample evidence that his membership is now with a Disciple church. Here is Mr. Davis's communication:

"Some time ago the pastor of the First Baptist church here in Spokane and I had a dispute about the church membership of David Lloyd-George. I asserted that Mr. Lloyd-George was a member of the Christian church and the Baptist minister asserted that Mr. Lloyd-George was a member of the Baptist church. A short time after the minister of the Baptist church addressed Mr. George in London and Mr. Lloyd-George's secretary answered him in this brief word: 'Mr. Lloyd-George says to tell you that he is a Baptist.' The minister of the Baptist church read this letter before the Research Club in Spokane. That got on my nerves since I was of the opinion that he was a member of the Christian church, and I wrote immediately to Mr. Sweeney, and Griffith P. Williams, of Cricieth, Wales. I presented the situation to Mr. Williams of Cricieth, and he sent the following word; and I want to offer this letter to you, for I feel it will set the matter of the church membership of David Lloyd-George at rest among both the Baptists and the Disciples. The letter follows: 'Dear Sir: Replying to yours relative to Mr. Lloyd-George's church membership, will say that his original membership was with us at Cricieth. Since living in London he has membership with the Baptists while there, but still retains his membership with us at Cricieth. He was with us last Lord's Day. (Signed) Griffith P. Williams.'"

Remarkable Success in Iowa Village Church.

Any person who thinks the church is dying in rural and village communities should visit Glenwood, Ia., and study the history of the church there during the past few months. Glenwood is situated in the richer section of the state. Up to a few months ago, the

church there had a struggle to live. When H. Edgar Hall came into the field as pastor a new era began. The following are some of the indications of the success of his work. Within the past nine months the Bible-school has grown from an attendance of 45 to be the banner school of the county. The next district Bible-school convention will be held at this church. A live junior C. W. B. M. has been organized. The church membership has increased from an enrollment of 100 to three times that number. A Gospel team and Brotherhood have been organized and are being successfully conducted. The church building has recently been painted, a large extension will soon be dedicated, and a parsonage is planned for the near future. On the last Sunday reported five adults were added to the membership of the church.

* * *

—At a convention of the Fourth district, Mo., churches, four men pledged \$1,200 to place two evangelists at work in the district. J. B. Taylor is superintendent in this section of Missouri.

—At the dedication service of Streator, Ill., church, over \$7,000 was raised by G. L. Snively, which amount was sufficient to cover the indebtedness on the new building and to allow one or two thousand for other purposes. Floyd Tucker is the new pastor at Streator.

—Fifty persons were recently added to the membership at First church, Lincoln, Neb. First church has just celebrated the tenth anniversary of the coming of H. H. Harmon to its pulpit, and several goals set were realized. Over 800 were in attendance at the Bible school on this day of celebration.

—The annual Children's day service at Norwood, O., Bible-school, was held in the beautiful City Hall auditorium. The school, numbering 843 on that day, met at the church and marched to the city, a double line of about 200 men of the men's class acting as a protection to the women and children as they marched. The program was excellent. C. R. Stauffer, Norwood's pastor, writes. The offering amounted to \$450. The school at Norwood is sending one of its own members, Miss Anna Louise Fillmore, to China, and will support her next year. The church supports Mrs. J. C. Ogden in her work at Batang, Tibet. Mr. Stauffer is closing his fourth year at Norwood.

—R. J. Bennett, pastor at Sharon, Pa., writes that his pulpit was recently occupied by Erasmus Wilson, the "Quiet Observer" of the Pittsburg Gazette-Times, who is widely known through his writing.

—Walter S. Athearn will lead in a school of methods to be held in Cleveland, O., Sept. 25-29. W. H. McLain, Ohio state's superintendent of Bible-school thus early invites all within reach to attend. Mr. McLain gave the address and presented the diplomas to the 1916 teacher training class at Second church, Warren, O., the exercises being held June 25.

—It is reported that George P. Rutledge, having resigned from Broad Street church, Columbus, O., is now in Cincinnati, where he will be connected with the Christian Standard. Mr. Rutledge was formerly pastor in one of the Philadelphia churches.

—The following "special days," on recent Sunday mornings at Kokomo, Ind., yielded excellent results: "Fathers and Sons," "Mothers and Daughters," "The Family," annual sermon to the Round Table, Memorial sermon for the Grand Army and W. R. C. The Federated Missions of Kokomo promoted a Community Celebration of the Fourth, for the foreigners of the city. Business men contributed freely to the enterprise. Flags and music and refreshments and speeches and auto rides, were some of the means used to teach the alien brothers that they are loved. David H. Shields, Kokomo pastor, was made the general chairman of arrangements for the day.

Bethany Park Training School

The seventh annual sessions of the Bethany Park Training School for ministers, Sunday-school and Christian Endeavor workers will be held August 8-18. Bethany Park was the first ten-day training school organized among the Disciples. It was established for the purpose of training church workers, and there are many marks of evidence that it has been successful in this field. Those who have graduated are its friends and supporters. There are a large number who have attended at least four years. Another evidence of its value lies in the fact that many church schools have been made more efficient by those graduating from this school.

The faculty for 1916 is up to the standard. To mention the names is sufficient: Miss Hazel A. Lewis, Miss Cynthia P. Maus, Mrs. Ida M. Harrison, W. J. Clarke, Prof. Alva W. Taylor, Pres. H. O. Pritchard, F. D. Kershner, E. B. Barnes, A. McLean,

Frank Lowe, Jr., C. E. Hill, E. W. Thornton and Garry L. Cook. Every phase of Sunday-school and young people's work will be covered. There will be found special courses for all ministers, Sunday-school teachers and officers, and Christian Endeavor workers.

One excellent feature of this school is the low cost. The standard of the faculty is high, but the cost is low. Thirteen dollars pays the bill on the grounds. Gate fee, meals, lodging and tuition are included in this. This is cheaper than staying at home!

Opportunities for recreation are good. Boating, bathing and all kinds of land sports will be given attention. The evening entertainments are also a feature of Bethany.

For information, schedule of subjects and classes for either first year or advanced work, address the dean, Garry L. Cook, 821 Occidental Building, Indianapolis, Ind.

The Bible College of Missouri

The Bible College of Missouri has just closed the most successful year in its history. The enrollment was 239. Twenty-three of these are preparing for the Christian ministry, seven for the mission field, and thirteen for other lines of distinctively religious work. Seventy-seven expect to teach, sixteen will be journalists, eight will enter law, twelve medicine, and ten business. The other eighty are divided among nine colleges. All of these students except fourteen are of college and university grade. Forty-six of them are graduates of some college. Fourteen of them are university graduates.

The relations between the Bible College and the State University are as cordial as could be asked for. During the past year the university has approved another Bible College course for credit towards the A. B. degree. There are now eight courses ap-

proved towards that degree, and one further course towards the degree of B. S. in Ed.

The Bible College is making a beginning this summer toward conducting a summer session. One man only is offering two courses. In this connection an effort was made to enlist the other religious schools of the state, but the attempt was made too late. It is hoped another summer to conduct a joint religious session in connection with other Missouri schools.

There were over four thousand students enrolled in the University of Missouri the past year. The opportunities of the Disciples of Christ through the Bible College of Missouri in relation to this body of students is of the utmost importance, the cosmopolitan character of the State University makes against a sectarian brand of Christianity. In that regard it becomes an admirable ally of a movement set to foster Christianity pure and simple.

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For Catalog and Picture Book

Address— J. A. SERENA, Pres.

—Frank G. Tyrrell, pastor at Pasadena, Cal., was invited to address a union meeting of the churches of Goldfield, Nev., on July 2. The meeting was in the nature of a patriotic celebration.

—Claude E. Hill, new leader at First church, Chattanooga, Tenn., is making a good start. He reports 25 additions to the membership in the last few Sundays. Mr. Hill writes that he has a great opportunity in this field.

—The business men of Canton, Mo., offered a medal this year to the student of Christian University who should make the highest record as an orator. Howard O. Rocks, a young ministerial student gave an address on "World-wide Permanent Peace," and carried off the prize. Just ten days prior to this victory Mr. Rocks won the prize in a prohibition contest, and became delegate in the state contest.

—After sixteen years of service at Linden Avenue church, Memphis, Tenn., W. H. Sheffer has resigned this work. He will close his service on September 1, and will spend a few months in the evangelistic field. He already has plans made for September.

—New York Disciples meet this week at Wellsville.

—C. C. Morrison, editor of The Christian Century, has been invited to occupy the pulpit at Linwood Boulevard church, Kansas City, Mo., during the six months' leave of absence of the pastor, B. A. Jenkins, who will serve as chaplain with some of the Missouri troops going to the Mexican border. Mr. Morrison has not decided whether he can undertake this work, but he preached at the Kansas City church on last Sunday. Two weeks ago, 101 persons were added to the membership at Linwood Boulevard at the Sunday services, and at services held during the week preceding about fifty others. This ingathering was in part a result of the "Billy" Sunday meetings, which have just closed in Kansas City.

—L. G. Batman, of First church, Youngstown, O., invited the members of the local militia and of the third field hospital to attend service at First on the evening of June 25. The military companies, led by a band, marched with the hospital company to the service. The mayor of the city and the president of the Board of Commerce of Youngstown were honored visitors. Mr. Batman's sermon topic was "Devotion to Country and God."

—J. G. Waggoner, well known Illinois Disciple, has removed from Lanark to Canton, Ill.

—It is reported that Dallas, Tex., has subscribed \$11,373 toward the \$200,000 fund which is being raised for the three educational institutions of the Christian church located in the state.

—West Washington Disciples are meeting this week in their annual convention. The meeting-point is Tacoma. The Oregon churches convene next week at Turner, the date being July 8-16.

—Edward Scribner Ames, of Hyde Park church, Chicago, is spending six weeks at his summer home, in Pentwater, Mich.

—A. L. Ward, pastor at Central church, Lebanon, Ind., is the latest among Disciple pastors to receive the gift of an automobile from the church congregation.

—A. M. Haggard, of Des Moines, Ia., writes that he is spending the summer at Pinecliffe, Colo., and invites friends to call on him there during the next three months.

—W. Vernon Lytle, who has resigned the work at West Union, Va., will leave in September to enter Yale University.

—The congregation at Fisher, Ill., will have a new and modern building. Andrew Scott ministers at Fisher.

—According to the State Superintendent Harry L. Cook, of Indiana, there are 206 Senior Christian Endeavor societies in that state, enrolling 6,868 persons. Thirteen

new senior societies were organized during the past year.

—An adult class organized at Hanna, Alberta, Can., is reported about to become a full-fledged church organization.

—The "Christian Men Builders" is the name of the young men's class at the Third Christian Bible school, Indianapolis,

which had 166 young men present recently. This organization makes special features

—According to the last quarterly report of organized adult class advance, 1,921 certificates were issued during the quarter to classes organized during that period. Pennsylvania stood first on the list, with 384 new classes.

China Mission Convention

We China missionaries have recently held our twenty-eighth annual convention. After another year of isolated labor in our several mission stations where each had been wrestling with his own problems and trying with limited means and workers to cope with his particular situation it was a source of unique satisfaction to get together once more as a whole mission and to experience the sympathy, encouragement and inspiration attendant upon such a gathering. We met from April 7 to May 1 in Nanking, the ancient southern capital whose "age-flecked walls," though eloquent with historic reminiscence, have yet seen much of the storm and stress incident to the unfolding of New China. Nanking is the largest and most centrally located of our stations. To reach it our members used a variety of modes of travel. Some of our Luchowfu representatives came overland borne in chairs on the shoulders of stout coolies; others came on the tedious house-boat trip. The members from Nantunghow and Wuhu arrived on various ones of the modern river steamers which ply up and down the broad Yangtse. Those from Chuchow and Shanghai could enjoy the comforts of railroad travel.

Those of us who are permanently stationed in Nanking appreciated greatly the opportunity of having in our homes these fellow-workers, most of whom we had not seen since last summer and the few hours which we had for visiting with them were an especially enjoyable element of the convention. An additional pleasure was the presence at some of our sessions of several friends outside our mission group. There were Miss Jessie V. Jerome and Miss Mattie Pounds who have been traveling in the Orient during the year and Mr. W. E. Anderson, chaplain of the Asiatic fleet, who led one of the morning devotional services. We welcomed these guests the more cordially because they represented to us the great, interested home constituency.

Some Missing Faces.

Though all of our stations were represented not all of our number were present. Some were detained in their stations on account of illness. The absence of two especially familiar faces was realized with deep sadness and regret. It seemed almost impossible to conceive of ourselves as going through an annual convention without Mr. Meigs and Dr. Butchart. They had always been our leaders and we could not but miss sorely their wise counsel and guidance. In the opening address of the president, Mr. Charles Settlemyer, mention was made of the death of these two staunch workers since the last convention as the greatest loss sustained in many years by the China mission. The same address, however, also gave us cause for joy in reminding us of the three new workers whom we have welcomed into our midst within the same time. Miss Collins and Miss Wilkinson are the first of the C. W. B. M. workers to come to China; next year they will be with Miss Vautrin in the girls' school at Luchowfu. Miss McCallum, sent by the F. C. M. S., has come to supply a long-felt need in the girls' school in Nanking and will be associated with Miss Lyon whose many years of efficient, devoted service has built up a school of which we are all justly proud.

The convention meetings were all held in the newly completed home of Mr. and Mrs. Settlemyer. The keynote of the several sessions was Efficiency. During the course of the meetings three very suggestive papers were read on the subject. Two of these, "The Efficient Station," by Mr. Dannenberg,

of Chowchow, and "The Efficient Committee," by Mr. Sarvis, of Nanking, definitely forwarded discussion in a practical way by giving suggestions which were later adopted in the resolutions of the convention. The third, which was less a paper than an exceptionally fine, inspiring address was "The Efficient Missionary," by Rev. J. Leighton Stuart, of the Nanking School of Theology. Mr. Stuart is the son of a missionary, was born in China, is possessed of unusual attainments in the Chinese language and is otherwise a man of wide culture and education. His careful, scholarly presentation of his topic was notable for its profound, sympathetic insight into the Chinese mind and heart as well as for a note of fine Christian mysticism.

Advance Steps.

The business sessions of the convention were occupied chiefly with revising the statement of Policy and Rules for Mission Organization and Government, although there was the usual large number of minor matters to have their share of attention. We were glad to know that a Secretary for the Orient is to be sent out to us soon and it was a satisfaction to join our votes with those of the Japan, India and Philippine Missions in asking that Mr. R. A. Doan be the one appointed to this position which we feel is going to answer a great need in our work here.

The spirit of the convention was of the best. About the discussions there breathed an atmosphere of cordiality and loyal goodwill and regard for the opinions and wishes of the other fellow which was most gratifying. "The longer I am in the mission," commented one of the older missionaries after one of the sessions, "the more I believe in it." This was but one form of expression of the appreciation which we all felt of the reigning spirit of Christian love and harmony in our midst—a spirit, by the way, which is not necessarily easier of achievement on the mission field than it is in the home land. The personal reports of the workers all sounded notes of progress and hopefulness and encouraged us to look for yet greater developments in the future.

Clarence H. Hamilton.

Nanking, China.

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—North California Disciples meet in convention this year at Santa Cruz, the date being July 10-16. The churches of South California hold their annual meet at Long Beach, July 20-30.

—M. Y. Yocum, pastor at Hartford City, Ind., is joining with the Presbyterian, Methodist and United Brethren churches of that town in planning a union meeting for February next.

—Crayton S. Brooks is holding an evangelistic meeting at Nacogdoches, Tex., during July.

—Report comes of the death of A. M. Harrison, husband of Ida M. Harrison, of Lexington, Ky. Mr. Harrison was ill but a few days. Mrs. Harrison lost her mother but a few months ago.

—W. R. Howell is the new principal of the Beckley, W. Va., Bible college. Mr. Howell succeeds Raymond A. Smith in this work. Mr. Smith is now at the head of Atlantic Christian College.

—It is reported that Chicago churches will send about fifty delegates to the conference of the Missionary Education Movement, at Lake Geneva, Wis., July 28-Aug. 6.

—John E. Randall and wife, Jamaica missionaries of the C. W. B. M., have arrived in New York City. They expect to go on to Toronto, where Mr. Randall has a sister. There Mrs. Randall will receive medical treatment.

—Thirty-five men of Wychwood, Ont., Can., Christian church, have enlisted for service in the European war.

—There were thirteen responses to the Gospel invitation in the Loyal Sons' class at Butler, Mo., on one special Sunday. There were 175 members present on this occasion.

—S. L. Arnold has been superintendent of the Ashland, O., Bible-school for forty-four years.

—F. Lewis Starbuck, pastor at Howett Street church, Peoria, Ill., is grand chaplain of the state organization of Odd Fellows.

—J. H. Craig, who ministers to the church at Troy, N. Y., reports a Children's day offering of \$416. This church supports T. A. Young as living link missionary in Japan.

—Endeavor societies are sending in money and pledges to the Foreign Society for the erection of "Endeavor Chapel," Manila, Philippine Islands. The amount thus far is insufficient and it is earnestly urged that all societies respond promptly.

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—The Endeavor society at Reserve, Kans., has sent the Foreign Society \$30 this year for the orphanage work at Damoh, India. This is a splendid advance over former years. Their pastor, C. M. Ewers, is deeply interested, expecting to go to the foreign field as a missionary next year.

—At the recent Ohio state convention, West Boulevard, Cleveland, Bible school had a fine exhibit of material used in advertising during the past year. Any school interested in publicity will do well to write C. W. Robinson, 22544 W. 91st St., Cleveland Ohio, who has charge of this work.

—W. D. Ward, of Newark, O., recently visited New Philadelphia church, with a view to taking up the work there.

—First church school, Findlay, O., had a larger percentage of its men in the men's parade at the State Bible school convention than any other school in the state. The convention was held at Findlay.

W. J. Minges, evangelist, has led in revival efforts for five years without an open date. The past year he, with his helpers, led campaigns at Scottsdale, Pa., Mason City, Ia., Brook, Ind. (union meeting), Des Moines and Moulton, Ia., St. Paul, Minn., and Eaton, O.

—F. G. Tyrrell, of First church, Pasadena, Cal., is delivering a series of sermons on the "Certainties." The topics include "The Certainty of Life," "The Sorrowful Certainty of Sin," "Hell an Appalling Certainty," "The Blessed Certainty of Salvation," "The Certainty of Death," "The Certainty of Immortality," and "The Certainty of Heaven."

—Report comes of the death of Clarence S. Paine, secretary of the Nebraska State Historical Society, and an active Disciple of First church, Lincoln, Neb. Mr. Paine was for years a member of the state board of the Nebraska Disciples, also of the board of trustees of Cotner University.

—N. J. Barbour is doing evangelistic work in Seattle, Wash., in the city mission field. He will continue in Seattle indefinitely.

—At the Transylvania Commencement exercises this year it was announced that the attendance during the past year was the largest in the history of the institution. There was an increase of 13 in the College of the Bible over last year. At the commencement sessions the honorary degree of Doctor of Laws was conferred upon Col. Miles M. Dawson, of New York City, a former student of Transylvania and now a prominent attorney. Mr. Dawson gave the commencement address. F. D. Kershner, of St. Louis, and Jesse C. Caldwell, of Atlantic Christian College, were also awarded degrees.

—R. E. Henry has been elected to the presidency of the Macon County, (Ill.) Ministerial Union. Mr. Henry is pastor at First church, Decatur.

—Edgar DeWitt Jones, of First church, Bloomington, Ill., delivered the commencement address for Lincoln College, a Presbyterian institution of Lincoln, Ill., June 14. He also gave the address at the dedicatory service for the new \$60,000 mausoleum at Lexington, Ill., on June 18. At Salem, Illinois, he gave the commencement address on May 26. Mr. Jones will shortly complete ten years of ministry in Bloomington, and on July 9 First church will hold an anniversary service commemorating that event.

—G. I. Hoover, secretary of the Eastern district, Indiana, held a meeting at New Palestine, Ind., with eleven additions.

—William O. Foster, pastor of the church at West End, Atlanta, Ga., preached commencement sermons during May for the high schools at Congress and Logansville, Ga.

—E. W. Allen, Pastor at Auburn, N. Y., attended the national meeting of the Association Ad Clubs, at Philadelphia, Pa., last month. He was elected a delegate to the convention by the Auburn Advertising Club, and his expenses were paid by the Ministerial Association of Auburn. Mr. Allen is known as successful advertiser in the religious field without the taint of sensationalism. The Auburn pastor was recently elected president of the Auburn Ministerial Association.

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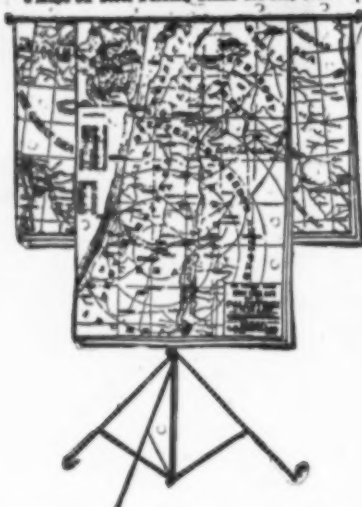
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The Great Problem of Fatigue

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverages other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion as is the case with artificial stimulants.

In the case of beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as di-methyl-xanthin,

or caffeine. When these beverages are digested they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coco-Cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tannic acid or caffeine. The carbonation of the fruit flavors combine with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one-half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully, and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing

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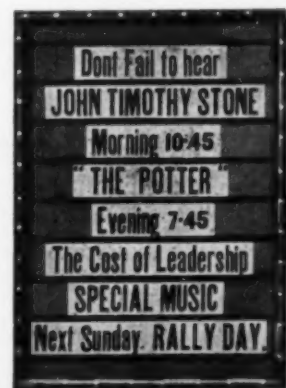
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